

FROM THE OTHER ISLANDS.

News Notes of Interest From Maui and Kauai.

HOW THE ELEVENTH WAS OBSERVED.

Picnics, Tennis Tournaments, Luau and Dances Are the Favorite Methods of Pleasure—Personal and Other Mention of the Doings of our Neighbors.

MAUI, June 16.—During Thursday the 14th inst., the June evening of the Makawao Literary Society occurred at the residence of Mr. and Mrs. C. H. Dickey of Haiku. The gathering of ladies and gentlemen from the various little villages of the district was not so large as usual, owing to the fact that the Wailuku jury term had summoned away quite a number of the men.

The programme arranged for the evening was as follows:—

1. Music—Instrumental.....Messrs. Perley and Worth Aiken, Gilhus and Atwater.
2. Life of Mrs. Browning.....Mr. G. E. Beckwith.
3. Recitation—A Court Lady.....Miss Chamberlain.
4. Duett—"I know a Bank".....Messrs. Nicoll and Lindsay.
5. Reading—Mother and Poet.....Mrs. G. E. Beckwith.
6. Instrumental Music.....Messrs. Aiken, Gilhus and Atwater.
7. Reading—Selection from Aurora Leigh.....Miss May Baldwin.
8. Tableau—Aurora Leigh.
9. Song—Daisy Bell.....Messrs. Dickey, Nicoll and Lindsay.

The debut of the Star orchestra was postponed owing to the absence of the first violin (Mr. Gilhus), who was detained in Wailuku.

The pleasing recitation of Miss Chamberlain was received with approval, and the trio, "Daisy Bell," was much enjoyed.

A crush of human beings—a drawing-room packed with one's fellows, more frequently prevents sociality through discomfort and difficulty in change of position, than induces or aids it. At the Dickey's last Thursday, a most delightful social evening was spent, as everybody could see and hear everybody and in turn be seen and heard.

PERSONAL MENTION.

Recently Warren Goodale, Esq., of Papeete, Tahiti, made a brief visit among Makawao relatives and old friends. He departed home by the Kinohiwa of 11th inst.

It is rumored that Dr. Herbert of Wailuku contemplates a change of residence to Honolulu.

Charles Achi, Esq., of Honolulu, visited the Haleakala crater last Saturday night, 9th inst.

Mrs. Gurney and daughter of Honolulu are summer visitors at Miss Laura Green's, Makawao.

Dr. Hutchinson, the dentist, arrived in Wailuku recently from Lahaina, the tropical.

Inspector A. T. Atkinson has been detained in Wailuku as a witness and will probably visit Makawao schools next week.

Among the Lahainas present in Wailuku during the week were noted Messrs. C. F. Horner, Fred Hayelden, Wm. Decoto and Deputy Sheriff L. M. Baldwin.

E. B. Carley, of the Maui Telephone Co., is in Oakland, Cal., and will return in July.

During the week Chester A. Doyle, Esq., the disciple of "vegetarianism," has been giving testimony in the Lahaina incendiary case at Wailuku Circuit Court.

Mrs. W. C. Wilder and two other ladies are enjoying the cool breezes of "Idlewild," Oahu.

STAY SCRIBBLINGS.

The foreign jurors at the Wailuku Circuit Court were excused from Saturday, the 9th, to Tuesday, the 12th inst.

During Friday evening, the 8th inst., Mrs. H. G. Alexander of Makawao gave a delightful progressive euchre party. There were four tables and much merriment—euchre was a mere formality—an apology for laughter and sociality. Mr. James Anderson took one of the first prizes.

Kamehameha Day, the 11th, was celebrated right royally all over the island. In Lahaina there was a large dancing party at Pika's residence which continued till the weird small hours of the morning. In Wailuku, beautiful lao was the scene of a grand luau and picnic. Report has it that Judge Kepoikal was the generous host.

In Makawao 250 members of the native Sunday schools of Middle Maui together with many spectators, assembled in convention at Pookela Church. Five hundred people caused Makawao to assume a festive, gala aspect. The fair sex were out in all the gay tints of solar rays; there were delegations wholly in pink, others in white with green leis gracing hats as light as the "beautiful snow" of the poet; and still others in pretty headgear decked with bright red, peacock blues, etc. The equestrian procession with its brilliancy of coloring pleased the aesthetic eye "malihini" and "kamaaina" alike.

The exercises in the large church were a compliment to the civilization and good taste of Hawaiians. The afternoon witnessed a luau, large in numbers and inviting in viands taking place at the residence of Lawyer John Kalama.

The baseball game at the polo ground attracted a large number of onlookers. It was Ali-Kula vs. Makawao, and the former won in five innings after an exciting contest, 11 tallies to 10. Batteries—Kula, H. Cleveland, catcher, and A. Forsyth, pitcher; for Makawao, James Kauka, catcher, and C. Farden, pitcher. W. O. Aiken acted as umpire.

No trains were run by the Kahului R. R. Co. during the holiday.

In the breach of promise case, Alice

Ayres vs. Mahuka, the jury awarded \$2500 damages to the fair plaintiff. Antone Rosa for the defence, W. A. Kinney and others for the plaintiff.

The annual closing exercises of Maunaloa Seminary will take place during Wednesday, the 20th inst.

A change of venue to Honolulu was granted in the J. P. Silva embezzlement case.

In the case of abduction against School teacher Andrew of Hana, a verdict of acquittal was rendered, so it is reported.

In the Lahaina incendiary case against a Japanese, a verdict of guilty was brought in, and the sentence is to be rendered today. It will be remembered that Mr. Doyle of Honolulu ferreted out the man who set the cane afire on Lahaina plantation during last December.

Complaints are many that the recent native jury consulted their personal feelings rather than law and evidence.

It is reported that W. H. Cornwell, Esq., recently took the trotter "Johnnie Hayward" to Honolulu to be sold. Maui sporting men hope the report is not true.

On the 8th inst. the schooner Saidie, Smith master, arrived in Kahului from San Francisco, laden with merchandise for Kahului store. She departed yesterday, the 15th inst., with 920,772 pounds of H. C. Co.'s sugar valued at \$22,117.38, and a number of gallons of molasses.

During the 8th inst. the brigantine Consuelo, Jacobsen in command, also arrived bearing a small cargo.

Weather: Summer winds, heat and dryness.

MAKAWELI PLANTATION, (Kauai), June 15th, 1894.—The 11th of June dawned bright and clear on the island of Kauai, to the inward gratification of the members of the Makaweli Plantation Tennis Club, who on that day were to appear and show their skill. At 2 o'clock p. m. the Waimea band struck up a lively air, and two of the members stepped gallantly forth dressed in cool tennis flannel, showing by their caps the club's color, blue and white. They were accompanied by Messrs Scott and Baldwin, who acted as umpires. The verandas and grounds of the Makaweli Social hall were thronged with spectators from far and near, eager to witness the tournament.

Mr. Baldwin won.

Refreshments were served at 4 p. m. under the supervision of Mrs. H. Morrison.

The zither played excellently and with great skill by Mr. Shulmaster was warmly appreciated by all lovers of music present.

After refreshments tennis was again played, joined by non-members this time.

The musicians started up a waltz and dancing was kept up until a late hour when the guests dispersed well pleased with the 11th of June.

SOPER RESIGNS.

The Councils Accept the Resignation in Secret Session.

It is understood that Colonel Soper yesterday tendered his resignation, and that it was accepted at the secret session of the Councils. There has been, as yet, no action taken as to his successor.

The resignation has been mooted for some time. A few months ago, when it was first spoken of, there was a possibility that the Government could obtain a graduate of Annapolis as chief of the military, but whether that will be possible now, is not at present known.

Several members of the Council were asked concerning the matter last evening, but each was reticent about it. However, enough was dropped during the conversation to show that the resignation was a fact. It will probably take effect as soon as a successor can be appointed.

TO COME HERE.

Lawrence Kip and His Wife Will Arrive on the Dimond.

The way or the misfortune of young Lawrence Kip is to make all his actions dramatic says the San Francisco Examiner. Though not thirty years of age he has constantly attracted attention by some unusual performance, and hence the fact that he departed on Wednesday for Hawaii is spoken about as though it were a sensation of the city.

The notable name of the young attorney and his relationship to the late Right Rev. Bishop Kip, his grandfather, were sufficient to bring him into some notice, and to this prominence because of his family he has added notoriety by his own deeds.

A few years ago he renounced the church of his ancestors and joined the Roman Catholic Church. He made a sensational appearance as the attorney for Sydney Bell, the highway robber. Then he married secretly without the consent of his parents, and sometime later publicly and with the consent of his parents married the wife that he had wedded in secret.

For some time his law office had been at 410 Montgomery street. On Wednesday afternoon he and his wife left for Honolulu on the barkentine W. H. Dimond.

Sometime ago I was troubled with an attack of rheumatism. I used Chamberlain's Pain Balm and was completely cured. I have since advised many of my friends and customers to try the remedy and all speak highly of it. SIMON GOLDBAUM, San Luis Rey, Cal. For sale by all Dealers. BENSON, SMITH & CO., Agents for H. I.

WHY HE LEFT THE CHURCH.

The Rev. Eric Lewis Explains His Position.

These are the Two Points on Which He Differs from the Tenets of the Church of England—The Proper Sabbath, According to Scripture is Saturday.

MR. EDITOR:—I see that in your issue of the 5th inst. you have noticed my secession from the Church of England and in so doing have fallen into an inaccuracy which you will permit me to correct. You say that "I have defected to the Seventh Day Adventists;" this is not the case, though the mistake is a very natural one for it was the embracing of two points advocated by them that compelled me to leave the Church of England. There have my earnest sympathy in so much else of their teaching that very probably when I have had the opportunity of studying their doctrine and practice more closely, I shall count it a privilege to be enrolled among this despised but remarkable people, whose covenant is "to keep the commandments of God and the faith of Jesus."

If I may trespass further on your space I should welcome this opportunity to explain publicly what has driven me to adopt conclusions fatal to my continuance in the Church of England.

As an Evangelical Protestant I have ever sought to rest upon the word of God as my only authoritative guide of faith and practice, believing this principle, viz: the divine authority of the bible, to be the on'y safeguard against the two chief religious dangers of the day, the Sycophancy of Ritualism on the one hand, and the Charabdis of Rationalism on the other. Within the last six months I have come to see that the Church of England is two important points, depend upon tradition and not upon Scripture, and therefore to be true to principle, I am compelled to leave her. My reasons are as follows:

1. The adoption of Sunday as the so-called "Christian Sabbath" has no warrant in Scripture. This anyone can easily verify for himself. The bible does not record that Christ or His Apostles substituted a First Day Sabbath in honor of the Resurrection for the Sabbath of the fourth commandment. Nor could anything but a positive direct command from God abolish or alter His own law: this has confessedly not been given, and the presence of the fourth commandment in our Liturgy and inscribed on the walls of our churches bears witness that we accept it as part of the moral law and binding still.

History reveals how the change took place, viz: gradually, and by the substitution of an ordinance of man for the command of God.

The question between Saturday and Sunday may seem a trivial one, but it is not one of days merely; its importance consists in the underlying difference of principle, viz: Scripture vs. Tradition, a difference which is as fundamental and far-reaching in its consequences today as in the days when our Lord rebuked the Pharisees for setting aside the commands of God by their traditions.

2. The practice of infant baptism also, with its corollary of the regeneration of the infant in that sacrament, I now reject as inconsistent with Scripture.

The New Testament neither commands nor prohibits the practice; on the other hand it teaches that we become the children of God by faith in Christ Jesus, a living faith which involves repentance. Baptism, on man's side, is or should be the outward sign of such repentance and the confession of such faith in Christ; it is, therefore, inapplicable to infants, who, in the nature of the case, are incapable of either, as the Catholicism acknowledges. The appointment of sponsors is a mere human device (unauthorized by Scripture) to cover this manifest difficulty; and a further opportunity has to be sought in Confirmation to supply that which was lacking at the child's baptism, viz: its own profession of repentance and faith. To administer baptism to infants, and to assert their regeneration thereby, is, I believe, to belound the fundamental truth of the Gospel that none becomes a Christian except by a personal rejection of Christ by faith; it is to confuse the new dispensation which is elective with the old, which was hereditary; and it is to deprive the child of the only Christ-given means of voluntarily declaring itself to the world a believer in Him, and of resting in God's own seal and pledge of the new birth granted to its faith.

Its practical effect has been most mischievous; for long centuries it has swamped the churches with a hereditary Christianity, and has all but obliterated the line of demarcation between the Church and the world. I had hitherto accepted it because I believed it to be permissible from the inferences of Scripture, and that it might be safely taught to be an anticipatory pledge to the child of salvation to be granted to its faith so soon as it should exercise that faith; but I have come to see that this latter conditional view is not a fair interpretation of the words of the baptismal service and catechism. I now, therefore, am compelled to reject the Church of England doctrine and practice in this matter as part of the great apostasy from the truth which began even before the death of the apostles themselves, and culminated in the system of the Papacy.

The Reformation was, as we know, an attempt to purge the Church from the corruptions of that apostasy, and to restore Apostolic simplicity and purity of doctrine. Unhappily, the Reformation principles were not carried in the Church of England to their logical issue. This it is that enables an enemy in her very bosom to attempt to undo the work for which our Protestant forefathers suffered and died.

As a clergyman of the Church of England, I have rejoiced to call myself a Protestant; but when it became clear that, to be consistent, I must decide between my church and the glorious Protestant principle of Scripture versus Tradition, I could not hesitate for one moment. God's Word is the only safe rock on which to stand amid the conflicting surges of human opinion and human traditions; by that I shall be judged when I stand before Him, and that is the only weapon with which to be victorious in the battle of truth now.

I appeal to all who seek to stand upon that Word most faithfully to review even their most treasured convictions in its light, and to purge themselves, at whatever cost, from all that God may reveal to them to be contrary thereto.

Yours, faithfully,

ERIC LEWIS.

Panilo, Hamakua, Hawaii, June 7, 1894.

General Advertisements.

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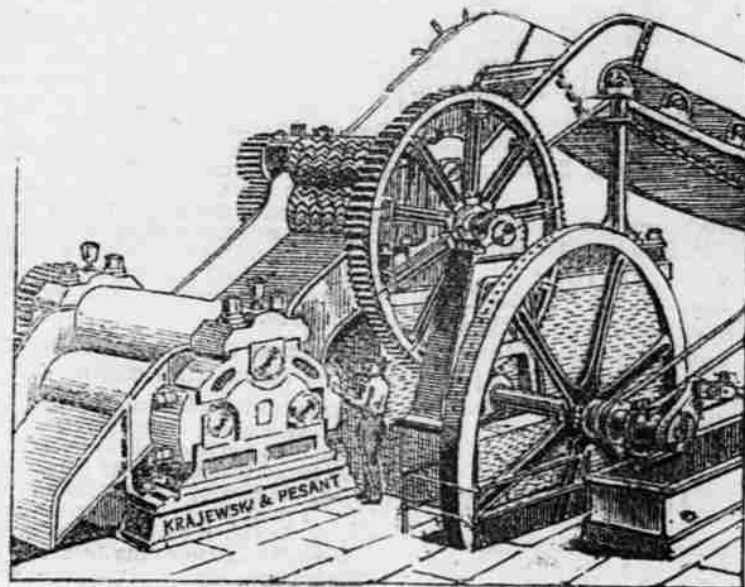
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